

MONSTER BEAST



english compilation

HEY Y'ALL!


Молот Веды́м [molot ved'm] (from rus. The Hammer of the Witches) - the first anarcha feminist zine in russia in the last 10 years. Being published since 8 March 2013, up to the moment has 4 issues. Here is the compilation of our favorite articles from all issues translated in english.

Molot Ved'm is made outta russian reality. Incredibly repressive nationalistic state which is permanently fucking you up gave us weapons to express all what we feel towards this capitalistic patriarchal society. Prosecution of the witches gradually turns into prosecution of sexist, homophobic, machist, racist assholes.

witches bash back!

contacts/resources:

molotvedm@grrlz.net
anarchofeminism.noblogs.org
facebook.com/femanaque
vk.com/mvzine



We' ve been occupied with pragmatizing
our analysis for too long, trying to discover
weak spots in existing order. But we
definitely conceded. That's why we risk and
count on the unexpected, unpredictable and
inconceivable.

Your pride and honor should be perfectly
boiled in a witch pot with other filth. We'll
destroy your morals. Shake you out of your
homely net. Stop the flow of time. Destroy
ur party cell. Steal ur wife/husband.
Everyone will get a spoon of alchemical
borsh made of hate and perverts. We'll
overtake u.

approach apocalypse, sabotage gender,
ostracize urself, deny all. Damn it! Be on the
edge with everything! Burn your inquisitors!

Resist to exorcism of all kinds! Your
freakness is ur protest.

Do what u want!

QUEER



if once somebody would ask me or if there'll be a necessity to define it, I would explain queerness as a _____ maximally wide category, that is becoming anti-category with keep changing form and content. I would look at it through the theory of multitude, as the lost but not completely. As long as all of us are destabilizing ubnormal marginal deviant freaks falling out of the system of axes. In the socially constructed world run by traditionalistic hegemony your anti-identity might become your liberation.

Now, I suggest you reconsidering yourself outside of your tiny little box that constrains perception, while the walls are constantly moving and leave you no place to survive. Permanent socially-oriented accent orders us to choose a measuring cup, and we follow the order, because staying undefined isn't safe. just conform. Avoid falling apart <are you with me or against?>

are you attracted by the rat race for heterosexual privileges? Unluckily for you, mainstream and social benefits are not accessible neither for you, nor for me. Only white heterosexual men, as the universal pattern of a winner, get what they want. Even your beloved liberals on the boat and trade unions dont express ur interests. Cause they arent supposed to care or solve problems. Cause they dont destroy heteronormativity as a social institute, they just reform gender or try to sell you out.

To be honest, all these happy following the rules families make me sick. Love, jealousy, routine, plans for the future, parents visits arent destroying routine and boredom but generating it.

Arent you sick of asking for accept and respect? By whom? They'd never welcome us as feminine men or masculine wymen or neither. Not people but robots and universal soldiers are in favour here No one is proposed equality. So, has the time come to create a brand new type of subjectivity or creating no type ever?

I'm deeply sick of being identified even with the suppressed group, even if its the half of the world. I'm ready to hate (fe)male gender, as well as all masculine and feminine. Everyone and everything.



Gaga feminism is not something to which you will subscribe; you will not sign up for it, you will not vote for it. Instead, it is something you will do, something you can practice, something to be. And by the way, contrary to Lady Gaga's own manifesto, you will not be born a gaga feminist, "Born This Way," you will, to quote an earlier gaga feminist, Simone de Beauvoir, become one. Gaga feminism will be a way of seeing new realities



GAGA FEMINISM

SEX, GENDER, AND THE END OF NORMAL

that shadow our everyday lives—gaga feminists will see multiple genders, finding male/female dichotomies to be outdated and illogical. Gaga feminism is a gender politics that recognizes the ways in which our ideas of the normal or the acceptable depend completely upon racial and class-based assumptions about the right and the true; gaga feminism will abandon the norm the way a hiker might throw out her compass—once the compass has been lost, every direction is right, every path seems attractive, and getting lost becomes both a possibility and a pleasure.

Think of gaga feminism in the same way that Lady Gaga thinks of clothes—not as functional and utilitarian but as utopian and

visionary. When Lady Gaga wears a meat dress or five-inch heels, she does so to call attention to the whimsy of personhood, the ways in which we all need to see each other anew, find new surfaces, name those surfaces differently, and confuse the relations between surface and depth.



If I had to lay out some basic principles of gaga feminism, a few rules to guide you as you contemplate this new, gaga wave of feminist frenzy, they might look something like this:

1. Wisdom lies in the unexpected and the unanticipated—to recognize new forms of politics, social structures, and personhood, we really have to take some big leaps into the unknown. Going gaga means letting go of many of your most basic assumptions about people, bodies, and desires.
2. Transformation is inevitable, but don't look for the evidence of change in the everyday; look around, look on the peripheries, the margins, and there you will see its impact. Let me explain—as every good baseball fan knows, when a player hits a long ball, you cannot tell if it is a home run by following the arc of the ball itself. You have to look into the stands and see whether the fans are on their feet waiting to catch the fly ball or whether they are seated and following

the ball's flight into a well-placed glove. In other words, don't watch the ball, watch the crowd.

3. Think counterintuitively, act accordingly. A lot of what we learn as "common sense" actually makes no sense, especially as change does happen in complex societies such as the ones we inhabit. The notion that parents should "stay together for the children," for example, makes no sense when that entails having children live under the same roof as parents who hate each other. The idea that divorce is a terrible thing and that kids need two parents, one male and one female, preferably living together, is also debatable. Many kids now grow up in divided households, and they experience that division as a kind of liberation from nuclearity. When things are not going too well in one household, they can take refuge in the other. When dynamics get difficult with one set of parents, they can take a break with the other. What is intuitive for one generation becomes an obstacle to change for the next. Nothing lasts forever, and common sense needs to twist and turn in the winds of change.

4. Practice creative nonbelieving. I know it is not fashionable nowadays to be antireligious. We have reached a kind of "live and let live" sensibility when it comes to religiosity and spirituality and all that stuff. But when it comes to gender norms and sexual mores, religion really is the root of all evil, and that cuts across many religions. This is a bit of a problem for a branch of feminism that calls itself gaga feminism and takes Lady Gaga as a kind of mascot. She is, of course, like Madonna, thoroughly saturated in Catholic imagery and narratives of sacrifice, virgin/whore oppositions, and Judas-like betrayals. All the more reason, then, for this feminist, this gaga feminist, to flag some of the differences between Lady Gaga and gaga feminism from the get- go—religion is a no-no and God has got to go-go. Christianity in particular has not been held properly accountable for all of the violence and misery that it has brought upon the world through its missions, morality, and miserable notions of salvation. As an anti-Christian doctrine, gaga feminism will not be your salvation, it will not save you or redeem you, it will

not forgive you for your sins, but instead it encourages you to be a nonbeliever, and to keep your spiritual beliefs to yourself.

5. Finally, gaga feminism is outrageous. This is not a feminism for the faint of heart nor for the weak of knees. . . this is a feminism that has no truck with shame or embarrassment, it is for the freaks and geeks, the losers and failures, the kids who were left out at school, the adults who still don't fit in. This is not a new social networking tool, nor a way to win friends and influence people. Gaga feminism is impolite, abrupt, abrasive, and bold. To be a feminist, you have to go gaga!

No, but seriously, folks, gaga feminism will not give you rules, will not lead you to the promised land. It may not even make your life better. But gaga feminism exists already in small random acts by gaga people who are improvising revolution right now in ways that may startle you into a new awareness of the change that is happening all around. This feminism is not about sisterhood, motherhood, sorority, or even women. It is about shifting, changing, morphing, extemporizing political positions quickly and effectively to keep up with the multimedia environments in which we all live and to stay apace of what some have called "the coming insurrection." Here and now, our reality is being rescripted, reshot, reimagined, and if you don't go gaga soon, you may wake up and find that you have missed the future and become the past.

J. JACK HALBERSTAM



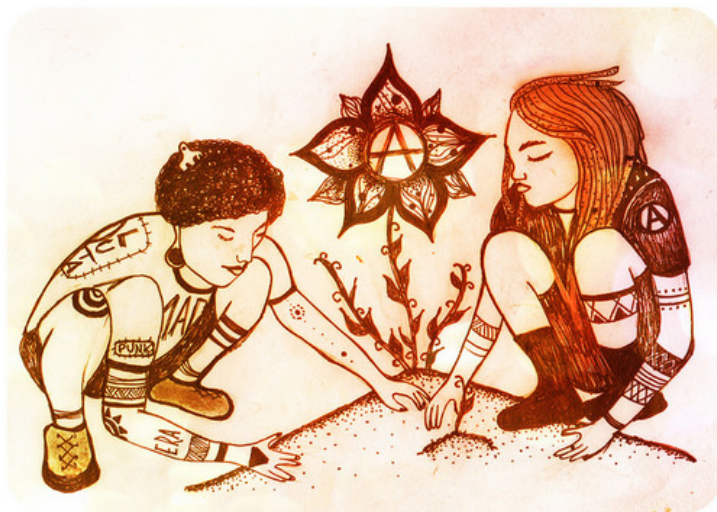


Thanks to feminism my beliefs stop to make me lonely but made me the part of strong beautiful and fair idea.

My way to feminism started from the anarchism. Patriarchy was the same form of hierarchy for me as social inequality and capitalism. Until I began to understand that many "anarchists" ignore struggle against patriarchy. Perfect anarchist somehow, I don't know why, considered as a "typical man" - strong, courageous, unflappable and gloomy. How it happened that people from the movement, which is fighting against prejudice, inequality, authorities and hypocritical foundations of society, so many of those who have not fought a gender stereotypes? Why do many people think that "women's place is not the revolution?" Bewilderment about it brought me in the way of feminism. I realized that I was unfair to the female sex, because I thought that to be a freedom fighter I should be like "a typical man." Become aggressive and bold – not enough to change the world. After all compassion, sincere and open love for people, a desire to help the disadvantaged forced us to fight, and this leads us to the rejection of injustice. These features most often could find among sensitive people .

And I've always been too sensitive. For this I'm being called feminine. I don't wrinkle because of this word any more. But I ready to bury everyone who would call me weak because of this. I called the weak by those who still thinks that the correct model of behavior - is the one that belongs to the men: strength, the ability to "pull themselves together". Since when the way of educating boys became the standard behavior? Feminism has shown me the absurdity of this situation. It is absurd that children are inculcated certain traits just depending on what kind of body he was born in ... There are no "typical male" or "typical women", and should not be. There are characteristics of feminine and masculine origins, which can have any person. Which should not be imposed or suppressed. Feminism has taught me to trust myself. I am proud that I am a woman. I love

sensitive men and brave women, and I think that each of them is strong in its own way. I love the personality of the people but not their sex.



I think the revolution motivated by love, and I not ashamed of how sensitive it sounds. I realized that those who think my feelings a sign of weakness - it's deadheads. Because feelings do not make me a delicate woman. And I have these not because I'm a woman. Just because I am such a person. I am person with ideas, which made me a fighter, but one who not trying to be a "standard" of fighter. Because I does not recognize any standards.

No one can shut us because we are strong, ideologically motivated, beautiful. We are what we are. If we stay what we are, than will be a world where identity is more important than sex, love is above prejudice. Where a woman will be seen more than she looks like. Where the woman's words will be heard, and the feelings men unraveled. Where we will be able to love those whom we love. Where no one bound by anything. Feminism has helped me to understand and share all this.

#hanna#

In my life I learned the lesson, connected with my stolen sexuality - that my pain and fear are able to amuse and even exciting. That my body was no longer mine. It is governed by a parasite. In He settled in my body by invading rough penetration - first poisons poisoned the body and made him alien. Depersonalization - a small miracle of biology, mental anesthesia which weakening the nightmare. This miracle allowed me to see the frame of my body from the on top. My body was being took hostage, and the mind is colonized by fear and doubt. It is still colonized. Especially the portion of the soul was colonized, which responsible for trust, a sense of security, autonomy of the body. At this rate, I conclude that they hunt for us. Feminism is constantly reminding me who is really guilty, stops the flow of troubled obsessive intruding thoughts - what I wear, what I said wrong? Thank you.



I dream about the world is not plagued by violence, where innocence and weakness are not exploited, where innocence is not touched by adult pain, where children remain children, and women do not become emotionally handicapped with their stupid, everyday pain, where they are habituated to powerlessness and inactivity and not being able to demand a help. And if they talk about this pain, they do not find the necessary resources, they are condemned, alienated and silenced forever. I see a dream where I have not disquietude by fragility of innocence, where the beauty and tragedy is not woven into a crown of thorns.

I want a world that is concerned about the safety of women and children, not rhetorically but in deeds. Here it is, the radical manifesto - a woman of raped a child - me. Now, get my spit of rough frankness, this is my personal and here's my political.

#polina#

STRUCTURAL VIOLENCE

The author of this concept – Norwegian sociologist Johan Galtung – thinks that structural violence is one of the fundamental dimensions of existing societies that creates the conditions for uncovered and direct violence. The violence is incorporated in the very social structure and appears as uneven life conditions, restricted access to the different kinds of resources, goods, services, education, medicine etc.

According to some psychologists structural violence is inherent property of the state. In the most of cases this phenomena includes the following features:

- the state of exploitation that deprives dominated from the very means of existing and dooms them to starve, diseases and even death;
- indoctrination, limiting access to information;
- marginalization, dissociation and alienation of individuals.

With its institutions and practices the state maintains different kinds of violence and inequality such as insecurity at the working places, precariousness of work itself, environmental pollution, corruption, and so on. The state legitimizes structural violence providing appropriate cultural forms, standards, way of thinking and values. This led to naturalization of existing order with all its institutions and to unthinkability of potential changes.

Religion also serves as the veil to cover the true face of the existing political order imposing obedience and humility. As the result, society isn't able to recognize structural violence as such. Unequal distribution of goods usually explained through

difference in intellectual and physical abilities, the low level of demands, irresponsibility, impotence, laziness and asocial behavior.

Instead of practicing the politics of empathy and tolerance, instead of taking measures to overcome the poverty and ignorance the state just brainwashing us. The strategies of control and management intended to fix already existing cultural models and behavioral patterns to preserve social identities within the frame of official ideology.

They forbid any kind of autonomy and didn't provide any other way of acting except the subjection to the machinery of power. Simultaneously the state maintains the very structure of violence from its direct forms to the recent acts of repressive lawmaking:

- Federal law "On Education" that turns education into privilege;

- The "Dima Yakovlev Law" that turns orphans into tool of big political games;

- The ban of the propaganda of so-called untraditional sexual relations among underage. This laws discriminate LGBTQ-people and justify violence directed on them.

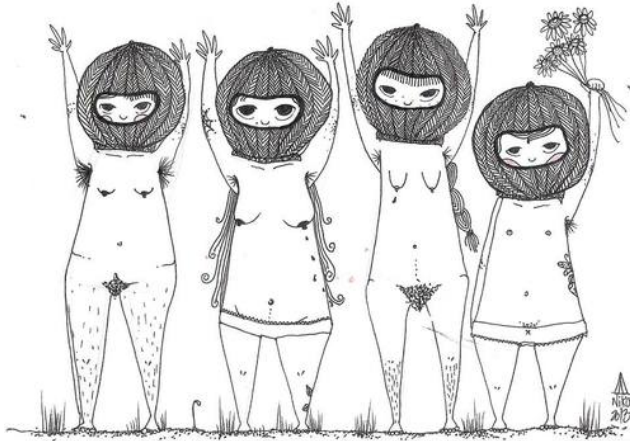
- "On defense of religious fillings" that manifests incorporation of orthodox religion into official ideology;

- "On inadmissibility of abuse of freedom of speech" that overtly restricts the freedom of speech;


- "On registration" that restricts our freedom of movement

and other law acts that turn people each against other, indigenous people against migrants, heterosexuals against LGBTQ, religious people against atheists, men against

women. All this only more and more divide our society. The continuing process of privatization, the breakdown of science, education, medicine, factories and compulsory army recruiting proceed in violation of the grassroots interests and are initiated by small groups of oligarchs and governmental bureaucrats. And ordinary people haven't any protection.



The state uses national holidays, the entertainment industry, the Olympics and the World Championships in order to distract people from their real issues. As in Ancient Rome where gladiator fights took place in order to dismiss the root cause of frustration with the focus on aggression. Politics is more and more turning into a spectacle; advertisers and PR occupy government posts. Nonetheless, the spread of the culture of violence (at the level of religion and ideology) and preservation of the low standards of living eventually results in deviant behavior: guided aggression (through the submission to authorities); autoaggression (suicides); instrumental aggression, aggression as a mean to an end (robbery); indirect and veiled forms of aggression (gossip; delations); and other forms of aggression and violence.



When social psychologist Stanley Milgram and David Mayers were asked about the essence of human being they usually answered that "Evrthng depends on situation". Many social experiments that had been carried out until now had been demonstrated that under certain conditions normal, ordinary people start to behave abnormally and pathologically (The Stanford Prison Experiment of Phillip Zimbardo, Milgram`s experiment) and are influenced by group conformism (Asch Conformity Experiment).

And it seems that social conditions determines human behavior in much stronger ways then our inferior properties. Wherein cultural violence create the conditions for structural one and structural violence create the conditions for direct one. As a counterbalance to the culture of violence psychologist have been developing techniques of non-violent resolution of conflicts trough the creation of auspicious environment. And only recognizing state as a primary source of structural and cultural violence will give as a chance to successfully resist to different form of violence.

Chechnya and feminism

Notes about gender and race



The question of connection between the three categories of class, gender and race is widely discussed in feminist and Marxist circles and in the sphere of racism research. It's possible to make references to classics like Antonio Gramsci or Stuart Hall in this discussion, and it's possible to talk about exception problems in white feminist 70s movement and to talk about sexism in Black Panther movement, for example. In this essay I would like to define several thoughts based on theoretic discussion, which I think should be important for Russian left wing counterculture. Today, on one hand, we see rising criticism of patriarchy, religious worldview and capitalist structure of society, on the other hand this criticism is unfortunately accompanied by racist, sexist and homo- and transphobic points of view. In my opinion it's not a defining characteristic of political programs of certain groups and movements and with heritage of 70 years old counter-

revolution which helps, of course, to wash out such important ideas as imperialism and oppression of women, calling ruling bolsheviks anti –imperialists and soviet women emancipated. Let's try to look at this problem through postcolonial theories, which often deal with such entwinements, contradictions and exclusions.

The very definition of “postcolonial”. of course, deals with the colonialism, so choosing this language I acknowledge the existence of soviet and russian colonialism and its importance in creation of current sexism and racism. The Left wing argued a lot about colonialism before revolution of 1917 and 5 years after, then it wasn't discussed in the center of empire and in province too. This idea resurfaced in 1945, 1968 and, with some differences, in 1989. In the history of contemporary time it became particularly topical in 1993-95 and then in 1999-2001. Anyway, it's very rare today even for the Left activists to call war in Chechnya colonial. And there are several reasons for that, firstly: it's a leftist tradition to set European imperialism in opposition to soviet socialism, secondly, it's a serious structural difference between Russian Empire's (and it's successors) brand of colonialism and colonial politics of West Europe (mostly England, France and Germany). Let's stop on this aspect and try to list main structural differences between “classical” and Russian (soviet) colonization: 1) Creation of Russian local government happened in 1819 centuries near the places of military, economical and cultural expansion. On the one hand, it created a wide range of bureaucratic categories and racist constructions. On the other hand, definitions like “nation” and “nationality” weren't so tightly entwined in Russian discourses as in West Europe. 2) Main purposes of colonial policy were more geopolitical than economical 3) Soon after revolution of 1917 the imperial colonization along with its exploitative character and cultural expansion were adopted by soviet centralized government (perhaps only with another rhetoric). Post-soviet elite declared itself a legit follower of USSR and adopted colonial heritage, rhetoric and practice mostly in relation to North Caucasus. 4) It's

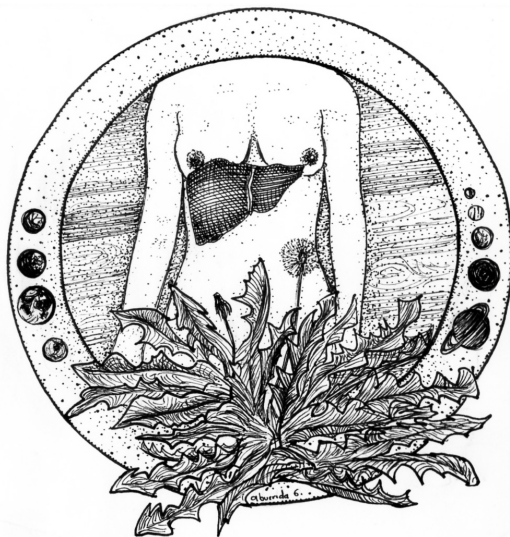
important to consider specifics of Russian discourses structure about “nation identity”, which formed not only using “subaltern strange” (“caucasian”, “uzbek”, “chukchi”), but (which often was most important) through construction of “myself” as someone foreign to Europe. This self-identity was used (and still is) to further legitimize imperial colonial policy. 5) Besides, even from the side of colonized subject, 90s separatist movement often didn’t and doesn’t receive wide recognition and support. It might therefore be difficult to find exact parallels with decolonization movement from another ex-empires (Algeria, India, etc).



Reasons above make it difficult to develop post-colonial discussion in Russia. But, as understanding and analysis of colonial crimes haven’t been introduced in Russian discourses even after last Chechen wars, it seems to me both important and possible to discuss colonization politics of RE, USSR and RF through such analytic definitions as “colonial centre”, “colonized periphery” and “marked dominant” subject. This method makes it possible to analyze racism in modern Russia from a viewpoint of colonized subject created in 19th century, from the one side,

and from a viewpoint of Russian citizen, on the other side, which is very important for full analysis and collective reflection of privileges and stigmatizations system in society and this is especially important in the current moment, when criticism of modern political elite can mobilize big amount of people who are dissatisfied with exploitative character of corrupt capitalism in Russia, but who rarely ask themselves about their own privileges and taking part in oppression of others in society. Concept of “Russian citizen” is not only based on racism exceptions but on gender exceptions too. In other words, colonization and construction of nation have created, on one hand, a (male) non-citizen: “black”, “wild”, “proud” and strange (for example, a Chechen), and, on the other hand, a (female) non-citizen: white, caring mother with a female body that symbolized nation – motherland. Some serious forms of exceptions are connected with this in the first case, loss of huge amount of privileges, even the very right to life (destruction of residential areas in Grozny) or daily deprivation of liberty of movement (law about registration). And, for those who were called a woman as a result of nation building, it is deprivation of a right of free usage of their body, criminalization of female sexuality, etc. Besides these ones, there’s a third group which is also a result of the exception practice – this group is colonized women. In other words, it’s a group of people who are marginalized by the centre as black (for example, Chechen women) and at the same time constructed as women by the male group (Chechens). It’s important to understand that these two forms of exceptions are connected with each other. Obviously, anti-Chechen racism causes oppression of women inside the group and vice versa: oppression of women in Chechnya is often used as a cause for racist exception of Chechens from Russian society. They are subjected to different forms of exception by discourse, whose active part is not only liberal but the left-wing and feminist political counter-culture of modern protest. In context of serious crisis of modern ruling political elite representation, “independent” coalitions of representation and

criticism of illegitimacy of government forms emerge. There's political sense to it, but one of effects of this process is the cooperative development and strengthening of the "speaker position". Ethic norms of "good", "honest policy" often combine with ethnically intoned concepts of "our", "another", "strangers". It's not only a theoretic discussion about pretensions to Russian hegemony in Russian society or about citizenship and its borders. Discourse of "Chechen corruption" or "illegal immigration" deals with certain social guarantees and possibility of physical violence against certain people. Thus, modern protest movement, including anticapitalist and feminist protests, is defined from a point of view of the "colonizer" ("we"), who is a successor to Czar's Empire and soviet imperialism. Hegemonic group occupies the right to separate "our guys" from "strangers" using ethnic characteristic and it creates two categories of citizenship: citizen and non-citizen. Talking, for example, about separating of Caucasus or about oppression of women on the South of Russia. Male and female Chechens, dagestanis and ingushes lose their citizenship. Lack of citizenship, on the one side, means alienation, devaluation of life, and, on the other side – they're less protected from abuse of power and bureaucracy of government than other groups.



Projections connected with position of Chechen woman which are between colonial discourse and male dominance in strictly cisgender idea of sexuality can be deduced from example of discourse about headress as well as about woman's guilt in being sexually abused or about women participating in establishing peace and harmony in Chechnya. It's important to see her not as a passive object but to understand and support active struggle which is waged by certain people in certain situations. Thus, by the opinion of a postcolonial feminist Chandra Talpade Mohanty, it's very important for modern european feminism to structure gender categories in a new way according to geopolitical sense. Gender relations aren't similar in different fields and places and are product of social, political and historical confrontations and struggles. According to this thought it seems to me that feminists should consider their privileged status according to two categories of exception (class and race) to fully analyze category of gender in postsoviet Russia and to show interest in and support feminist fight based on other categories of gender on the colonial periphery

author Olga Reznikova

translator Voi Doid

Remarks:

- 1) Such definitions as white, black, woman, man and so on are in italics to point their constructed character.
- 2) Concept of subaltern was coined by Italian Marxist Antonio Gramsci and means social groups which don't have privilege to belong to "civil society" and don't own cultural and social capital. Post-colonial theorists (Frantz Fanon, Stuart Hall, Homi Bhabha and etc.) use this concept to define global north and global south and inequality, connected with separation. In Russian context, concept of subaltern is rarely discussed and I offer to analyze exceptions from center to periphery, from normalization to deviation, remembering about constructed character of this categories.

- 3) In tradition of Frantz Fanon, Stuart Hall, Homi Bhabha and etc, I understand racism and constructions of races as a product of colonial policy.
- 4) Concept of "speaker position" refers to Michel Foucault. Foucault talks about discourse as independent structures but their analysis is possible only with full perspective analysis and analysis of speaker position, her/his participating in discourse , social status, degree of oppression and so on.
- 5) Left-wing replies to racist attack of the right or the right-liberal opposition members often don't question concepts of "national government", "borders" and definition "foreigner". Male and female activists often argue somehow in this way: "yes, unfortunately, illegal migration is a big problem, but migrants aren't guilty in it, employers are. If we win back tariff guaranties of minimal salary, migrants won't arrive, because they won't have opportunity to work for beggars salary". This argumentation admits social reasons of struggle between workers but doesn't try to analyze it's own constructions of justice, solidarity, question about national component of our own perception and so on.
- 6) Gramsci understands "hegemony" as a possibility to expand one's own interests, he also considers hegemony of proletariat as possible only in case it spreads not only by force but by the way of influence on "civil society". Followers of Gramsci often use the definition of "hegemony" as opposed to "subaltern", meaning, depending on context, cisgender, west European, neo-liberal or bourgeois domination.
- 7) Judith Butler calls the process of full life devaluation of subaltern "non-mournfulness", pointing out the special role of mourning death in accepting value of life
- 8) Question of entwinement of class and gender exceptions should be discussed separately.

author Olya Reznikova
translator Voi Doid

ECOFEMINISM

I stopped eating meat for ethical reasons even before I realized that I was a lesbian and a feminist. Perhaps because I spent my childhood in a rural village. I saw a pig slaughtered, and then my mother and I made blood pudding from its blood and guts. I heard the shrill scream when its throat was about to be slit...And by evening the same day we had on the table a variety of dishes made from its body. So I always knew how sausage is made. I saw how the pigs live in tiny pens, deep in the barn, always in the dark, in the filth — because they don't need their straw changed often, since they're just "dirty animals" and filth is fine for them. I saw how they cared for the cow, affectionately calling her the wet nurse, meeting her in the evening with a piece of salted bread, but at the same time, they'll take away each of her calves to slaughter or to sell without hesitation. And they'll do the same to the cow, too, if she starts to give less milk.

So for me, hidden behind the word "meat" there was never a void, or a sense that sausages just grow on trees. There was someone's life — pigs, cows, calves, chickens. . . And I never thought that this was right: to kill these animals, so that I could gorge myself on their bodies. I remember one day our dog was shot. She was a husky, and sometimes at night she would escape from the yard to run around the neighborhood. And then we found her body at the edge of the forest with gunshots in her side: some hunter, my uncle said, must have mistaken her for a wolf. But more likely the hunter deliberately shot a dog, because wolves hadn't been seen in our area for a good 50 years, and other large animals were also hard to find, and sometimes they just really want to shoot at live targets. . . I often went into the forest for mushrooms, berries, herbs. . . I saw terrible spots appear from logging: the forest there turned into a mess of branches, stumps, roots, and ruined soil smeared under huge wheels and treads. Over the decade and a half I've been watching, the forest in those places hasn't revived.

Even though on the edge of the forest birches can grow to the height of a two-storey house in only five years. I saw that everything and everyone in the forest has its own life completely independent of people, and I felt that I was a small, but just as important part of this world. And not at all like an owner who has the right to destroy everything on the slightest whim.



In Russia, the attack on nature (deforestation for the sake of development, drilling for oil and gas, polluting the soil and water) is happening at the same pace as the attack on women's rights: restricting access to abortion; reproductive pressure from both the state and the church, which is gaining authority; displacement in the

social and work spheres. That is, our society views both women and nature exclusively as resources. Women are coerced through social pressure to bear children, without creating the conditions to improve medical and material support. Nobody cares about how mothers will survive, in what conditions children will grow up. The important thing is that there is growth, that “our women bear children.” On one hand, this situation is fueled by a nationalism that is gaining momentum: the media often raise the theme of an anti-Slavic conspiracy, that “teeming masses” of non-natives will soon overcome “white” natives, that “their women” give birth to ten children while “ours” don’t even want one. This division of women into “ours” and “theirs” is also very telling: a racist meme that migrants are raping local women is becoming popular, supported and even spread by the police. This in spite of anthropological studies that say interracial rape is a rarity. This is our local myth of the black rapist. And its popularity is gaining momentum.

The patriarchal Russian man with Slavic roots – this is the apex of the patriarchal pyramid of hierarchy in our society. This is his land, his forests, his rivers, or more precisely his natural resources. These are his women, his children, and the animal world exists solely to enable him from time to time to go hunting, to feel like a real breadwinner. Or, for the very advanced, sometimes to be photographed alongside endangered species in the role of savior. It sounds like something from the era of medieval conquest, but this is the consciousness of the Russian patriarchal man, the ideal type of which is the President of Russia, Vladimir Putin.

His wife (now ex wife) – our first lady, – has not been seen in public in a long time. There're rumors that she was sent to a convent. So the model for all women in the country is behaving appropriately according to current standards being imposed on Russian women: sitting at home and praying. Onscreen, the “head of state” himself regularly presents hate speech, in which he often

uses criminal slang that helps construct the appearance of an alpha male. Putin is clearly not familiar with the concept of “sexism”, because not a single phrase concerning women leaves his mouth without a discriminatory epithet. The President loves to pose as conqueror, master, and at the same time savior of nature:

now pictured with the Amur tiger, now with a leopard or a white whale, or flying with Siberian cranes. The fact that these animals are on the verge of extinction, taken from their normal environment, drugged, and that some simply die in the process of transportation and shooting – all that remains behind the scenes.



Species that have long been almost impossible to find are put into the “pay attention” group in the Red Book,* so as not to have to allocate funds for search and protection measures, and likewise to develop elite housing in reserved places. And so most of the residences of the President and his inner circle were built in these reserves. The elite entertainment for the elite of Russian men is hunting endangered animals with helicopters and machine guns. . . Maintaining the alpha male’s status comes at great cost to nature and the rest of humanity.

The feminist movement in Russia is focused on the most pressing issues, such as discrimination in public and professional spheres, reproductive rights, domestic violence, lack of prosecution in rape cases, etc. For the most part, the movement does not link sexism and violence against women with violence against animals and a resource-based approach to nature in general. There are very few vegan feminists and eco-feminists in Russia, and on the whole feminists don't see connections between the systematic and mass rape of women and the same systematic rape, for example, of cows. For the government, coercing women to breed, regardless of their desires and capabilities, is the same as forced insemination of female cattle for the meat and dairy industry: the patriarchal state needs workers and soldiers, and forcing women to give birth is much easier than increasing the lifespan of citizens by taking care of their living conditions and the environment. All the more because most of the work is done by Russian public opinion, which lurched toward equality in Soviet times, but now is being drawn ever further into medieval religiosity and primeval patriarchy.

* The Red Book officially documents rare and endangered species in the Russian Federation and CIS states.

author Mila

///Post -anarchism for perverts///

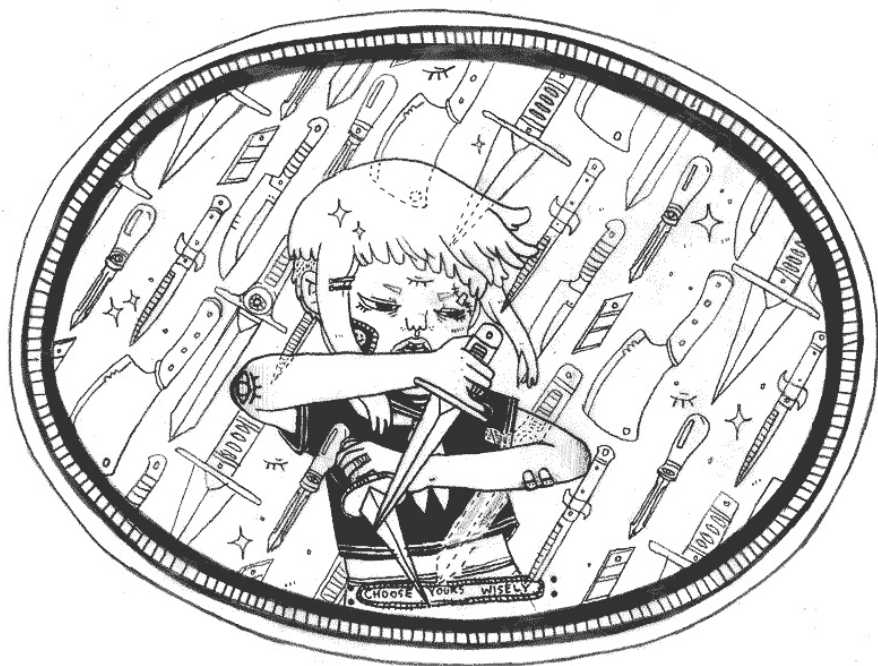
Let's apply (for example) for a job of sales assistant or waiter, or manager, will you? Or maybe for the job of anyone else? Let's be interested in politics just once in four years when you need to put a piece of paper in container. Let's fuck only in the missionary position and not speak about sex, will you? Come on, nobody actually asks us such questions and nobody asks us what we want. All these things happened automatically.

At the same time, liberal capitalist society is considered to be a society based on agreement of all citizens to accept certain acts, to obey government, to behave in appropriate way. As if we were asked if we agree and we answered that yeah, we agree and signed the contract. But such thing never ever took place, not just now but in history at all. So, in fact, (neo) liberal capitalism is the consensus which nobody achieved , and the contract which nobody signed.



It's worth noting that the idea of a public contract was created in the period of the Late Middle Ages as counterbalance to absolute power of monarch. It was believed that embodiment of this idea would take power away from despots and give it to people who would rule by their representatives in parliament. However, it was another trick: power was taken away from all these czars, dukes, kings and emperors , but it wasn't given to people , it was given to the new classes of elite such as manufacturers, financiers, bankers and professional politicians, for whom government with all institutes (parliaments, the law courts, armies) were only instruments of reaching their own aims. And public contract was only a manifestation of another form of power, when it's not necessary to force person to obey certain norms by external threatening but it's appropriate to make her/him to take these norms as accepted by herself/himself as clauses of contract which he/she signed. This transformation of power relations resulted in internalization of norms and prohibitions by individual herself/himself. External compulsion gave place to internal self –limitation: now we blame ourselves (not government, as before) when we can't get a job and we can't imagine another form of political activity besides elections, when we're ashamed to fuck in another way than others (and, moreover, to talk with someone about it). The machinery of power already works inside us. Sure, modern societies have departments for countering extremism, riot police and instances of “long-distance power”, used for pacifying several hundreds of crazy anarchists, students which came on demonstration, LGBT activists, workers/ecologists who protest. However, existence of these departments speaks about danger of groups which represent other values and norms of behavior and endanger dominant culture that regulates life words of individuals. Development of post-anarchism is particularly connected with this problem – power is not something bad that exists outside of us. Power is absolute, it's concentrated on some point (government, class), it's disseminated through the whole

structure of society and penetrates our language, our bodies and our thoughts. That's why a lot of post-anarchists claim that the power that penetrated our individual bodies, words, relations, can't be eradicated even by means of revolution or radical transformation of society. But, at the same time post-anarchist consider power not only in its negative forms such as oppression and repression. Power can prohibit, but it can create too, it can be a source of new forms of life, relations and pleasure. That's why revolutionary transformation of public relations should mean reconfiguration of power, not its cancellation, in which repressive functions will be minimized and power should become part of individual's game of creating new relations, objects, needs, values, ideas and so on. One of the examples of this using of power is BDSM practices.



In fact, BDSM represent relations of domination and submission, acting out in the sphere of sexual relations. However in this case we don't speak about the same

domination and submission which take place in the capitalistic dictatorship. In liberalism we deal with the illusion of consensus and agreement, but BDSM practices really suggest discussion of sexual actions and mutual agreement of participants.

Besides it, BDSM sex in which principle of mutual pleasure plays a key role could be stopped in every time by first demand of partner.

It's possible to say that BDSM itself represents an inversion of existing principle of power: domination and submission are ad hoc . In this case partners could change roles and everything is based on real consensus. BDSM represent an alternative model of power, free from functions of oppression and repression, power which allows to experiment, play and enjoy.

Speaking about your sexual actions is important and it leads to freedom from sense of being ashamed of your body and your pleasure, which is something people can't get rid of – those same people who switch off the light when they fuck in the same position just because they're afraid of their own fantasies, afraid to discuss their own wishes, afraid to seem abnormal. Perhaps for many “true” anarchists it would seem insane, but through analyzing modern policy in the government called Russia it becomes clear that women who confirm their own right of their bodies; men who fuck each other in the ass and perverts who turns principles of power into its.

translator Voi Doid

Anarchism as non-identity

When „eshniki“ (=‘centre against extremism’ - police institution, the former UBOP – police against organised crime, now working on political activism) from Nizhny Novgorod concocted to local anti-fascists documents of participants of nonexistent community „Red Anarchy of Skinheads“ („Krasnaya Anarhiya Skinhedov“) we were all laughing. It was kinda funny (but of course the situation wasn’t funny at all). Humorous effect was caused not only by incredible stupidity of "eshniks", but also by the idea that anarchist can have a membership card of anarchist. In fact, anarchists are against formalism, or parties, or bureaucracy, or system of political representation etc. But - take a better look! – inside this community everything looks not as uniquely and cheerfully as you thought.

I am talking with a new acquaintance, now he is 27 years old, he is a former activist of anti-fascist and anarchist movement of Petersburg. When he finds out that I am an anarchist, he says: „The most authoritarian community I have ever been is the community of anarchists“. Now he is engaged in human rights activity.

But, in general, I know it perfectly. I won’t talk about subcultural closeness, or status hierarchy, or non-formal leadership which is worse than formal (because you can despise formal leader, but you must obey to the non-formal leader in all domains; also non-formal leader becomes an ideal dictator), but it all are problems which make us as community weaker.

But within the framework of this zine’s number I want to focus on a problem of anarchist identity – no matter in what form it is: cruster\anti-fascist\activist\vegan activist\feminist etc.

When you call yourself „anarchist“, you refuse from a certain identity, you refuse from standarts, dogmas and traditions, leaving space for openness, spontaneity, instability – this is paradox of anarchism. Excellent example in this instance is Max Stirner, a German philosopher of 19th century, unanimously accepted by all as

a founder of philosophy of anarchism. On the other hand, he developed really detailed criticism of what is now called „identity”: he identified mechanisms of power (which imposed restrictions on initial absoluteness of unit ego) in acceptance of some definition as person's own.

According to Stirner, subjectivity, being under the authority of oppressive instance, from the most abstract to the most private, and each imposes restrictions on individuality: as human being I have to be smart, as woman I have to be beautiful, as gay I have to fuck only with men, as Russian feminist I have to know who is Vera Akulova. That's why the path to liberation is through the refusal to abide by external definitions.



But then, Stirner itself could be embodiment of proclaimed emancipation program (but only in tragic tense): anarchist which never called himself anarchist, Hegelian whose main target of criticism was Hegelianism, philosopher which opened milk co-op, ended his life in poverty.

The first thing that person who call himself anarchist has to do is to betray anarchism. But betray in a certain anarchist way. According to Gilles Deleuze, we should talk about the betrayal of a commoner

who has lost his past and future. It's betrayal of those who have nothing to lose, it's betrayal for boundary violations, it's betrayal whose sole purpose is to create maximum openness!

Feminism and queer towards anarchism theory and anarchist identity are precisely this betrayal, which breaks anarchism from within: when there are questions related to the exemption of sexuality and gender exemption traditional answers doesn't work anymore.

Now we can't say that we are anarchists because we are against government. Now anarchist must also think how she\he relates to beauty industries, fatphobia, sexism, machismo, heteronormativity, homophobia etc. Perhaps in former times (if these times were actually) simple answers were enough for building around them anarchist identity, but now it's impossible. Anarchist who does not consider him\herself feminist, or queer, or vegan activist is contradiction in adjecto, i.e. contradiction in the definition. Anarchist which use anarchism for justification of insensitivity to other people's problems. In this sense, people who use anarchism is tool of restrictions (it's like "these problems are most important, these are less important, we don't need feminism, ha"), fall into the trap which was described by Stirner: for them anarchism becomes like a set of rules and characteristics that they obey, trying to prove that they are real anarchists.

But there aren't any real anarchists, there are anarchists-„traitors“, there are anarchists who always ready to criticize and reconsider their beliefs. Match only anarchist identity, which is non-identity, which is open stream of consciousness, not just basic answers and reactions.

Appositely, it's the only way not to turn into your inner „eshnik“, which secretly writes out your party card in some organizations of (for example) skinheads\crusters\anti-fascist.

author dino
translator Ksenia

NO TIME FOR PARTIES

I have never been to legalized gay-prides before. In my home-town LGBT are beaten by assholes of all sorts when they try to speak outloud. Some people who were in legalised european prides were really inspired and enjoyed the atmosphere of party. Bright colors, loud music, smiles; freedom, equality, gay rights... errr wait! Are you sure that everything is that nice?

Because im not. The gay-pride which I was to, in Amsterdam, was just a party with no spirit of Stonewall riots. The same way as streets during gay-prides are overloaded with plastic cups your lives are staffed with useless trash parties. You just celebrate and stop for a perfect dinner. But what you celebrate and why?

There's no time for fight and protest anymore, they've just bought you and gave a comfortable chair in a concentration camp, where you can do whatever you want but nothing dangerous, no rage is allowed here. Lying on the top of the trash damp, staffed with party-decorations. You dont notice anybody.

As soon as you're legalized, you stop being dangerous. Yes, you can wear whatever you want, make up, dresses. Now you easily can be staffed with any bullshit they want you to buy or accept. Democratical values, fair elections, freedom of expression , medical insurance for citizens and other white western European priviledges. Wile you pay 300 euros only to be a part of it the institutionalized poverty is still here, over the corner!

As long as you have accepted for something small, you dont demand for more. Being satisfied by same sex marriages, these guyz forgot what they were fighting for. Brand new traditional families locked in their nice decorated bedrooms.



Each fifth woman was raped. Every third is beaten by her boyfriend/husband. Each reader of this article has probably not one or two girls acquaintances. So think about, how many of them are victims of rapes or systematic drubbing by their boyfriends? But, likely, you will never know about it, because it is not an accepted theme to talk about in our society. Not accepted, because if the victim tells, that she was raped, so, more likely, she will pass through a new injury, because this society will do everything possible to blame the victim and whitewash the rapist. For example, it happened to Olga Makar, who was raped and burned in Ukraine. A lot of people told that it was her fault.

Victims of domestic violence also, as a rule, are guilty themselves. We never speak, that it is a person's fault if he was beaten and robbed at the porch, we understand, that it is a guilt of the person, who committed this action. We know, it doesn't matter for a criminal which person to rob, if this person hadn't occurred, he'd have rob another. The importance is in the possibility of this happening and relative irresponsibility for the committed. But once you start talking about rape or domestic violence and we start looking for a reason, why this has happened and how a victim provoked an offender.

Rape and domestic violence aren't a display of capitalism, but the display of patriarchy in its purest form. It is a way to keep a tight rein on women. This isn't related to economic factors. This is due to the power of men over women. Because men can physically rape women and with high probability he won't be prosecuted (only 8% of raped women apply to police, 12% of cases aren't investigated.) And even if a society knows about case of raping, it more likely will be on the side of a rapist, which "was provoked". It isn't a question of economy, it is a question of power.

In our minds the image of a rapist – bastard attacking woman in dark alleys, he is antisocial, has no family, doesn't work, drink or prick. The reality is that the majority of rapes are done by acquaintances, people, who study or work, have family and children, desently dressed, have friends. Likely, you know someone of them, probably, take him for a friend. Anyway, somebody still rapes this "every firth".

When anarchists say about the dead comrades – no one can says, that it is whimpering. When anarchists talk about comrades, who were arrested, – no one can says, that it is whimpering. When anarchists say about comrades, who were tortured, – no one can says. that it is whimpering. So why, when we're talking about thousands of killed women, hundreds of thousands of raped women, millions of beaten women, – it is whimpering? How the thing, that happens to each firth woman, can be "a private affair"?

When anarchists are killed, arrested or tortured – this is what we should fight with. But when this happens to millions of women day – these things aren't worth the efforts, not worth the fight, individualism, subculture, anything, but not a real problem.

We should understand, that where is a raped woman - there's at least one rapist (but some are exposed to a repeated assault, some are exposed to a gang-rape). On each of a beaten by boyfriend or husband must be at least one man who beats her (it also happens, that woman stops her abusive relationships, and starts being abused by a new boyfriend).



These are people living among us: workers, students, office clerks, doctors and teachers. They aren't from another planet, they are among us: our acquaintances, friends, colleagues, relatives. With whom we are going to make a revolution, build a new society.

But if we don't solve this problem today, stupid to hope that people accustomed to power, accustomed to the fact, that woman is a doll, on which they can vent their anger, why they suddenly change to the best?

Revolution won't improve the situation, revolution as any other act of war will exacerbate the problem. In any military action violence against women reaches an invisible scale. Which society will be built by sadists beating their wives and children day after day? Which society will be built by rapists? Will anything change for women in a society, if the society won't change its attitude to a woman like to a creation without rights?

The May Day – the holiday traditionally celebrated by anarchists, appeared in the memory of Chicago's executed workers-anarchists. They participated in the labour movement, which demanded a 8-hour working day. It was a fight for a better life here and now. Now there are doctors on strike in Izhevsk, who demand for enhancements here and now.

And all this from the point of view of the representatives of black-red block is not contrary to anarchy (otherwise it is unclear, why they separated for their own block on the May day). But suddenly the fight for an improvement of the position of women in this society (who are the majority of doctors) – is said to be contrary to anarchy. Even more, from the point of view of some of the anarchists, improvement of the position of women in society will interfere the revolution.

Women who aren't raped, beaten and killed are very contre-revolutionary.

If we really want another society, if we really want radical changes, if we really want the anarchist society, not a new hierarchy, attached to old stereotypes, so we need here and now start fighting with this status quo, because anarchy is not only for men.

author Kate
translator Loreleya Lorkina

. After all, reading a book is also a process of expression. You read something from some subjective point of view, grasping and understanding the things, which are close to you. Exploring even such passive, from the first sight, things can help to understand the humans' essence better.

And also I perceive the natural appearance of a person as a kind of genetic lottery. But even



here everything is not that simple. After all, who said that if you were born with small eyes and a huge nose then you'd lost? And I can't understand why people are interested in such chances. From my point of view, it's much more interesting to observe and settle how people (more often without words) express themselves through their actions or how they change themselves. In other words, how people express themselves through themselves. Every person is an object of art, a unique object. It's something that you can interact with, that you can touch

and feel, something that you can listen to and understand, that can give you as much as not a single collected works of all the philosophers of all times could have given you.

I try with all my might to struggle against discrimination by identity if we can call it so. I want to start from the little: to tell people about the freedom of self-expression and self-identification, to show them the beauty of each person through struggling with such narrow and limited media-standards, to tell them about the importance and interest of each person. I want to tell everybody about their abilities, that they can become whatever they want and that they can identify themselves however they want (it goes without saying that it should correspond with their feelings and emotions). I want to broaden the notion of human, I want to teach people how to respect each other and finally I want the humanity to reach empathy sooner or later. And everyone will be warm and comfortable.

One of the reasons why I haven't stopped taking photos yet is my wish to explore people. I am interested in taking photos of people, who depend on their appearance, who try to express their personality through it. I am interested in photographing people who are keen on something, those who express themselves through their work, creativity and things, which they like.

author Crustie

Is identity a problem?

Who am I? Who do I look like? Whom do I differ from? These are the most important questions we may ask ourselves.

We must focus on personality, not gender, not sexual orientation, not color. Welcome anarchy of selfidentity!

I ask myself these questions every day. I concluded that I can be different. I may be the one I'm disgusted by, I may be the one I want to be. My mood, habits, personal features – that's all me.

Everything else is a long line of social clichés. Using stereotype denomination is an individual choice. But society doesn't care about your opinion: sisters and brothers, nonsisters and nonbrothers, they would all still attach a stigma. And you're forced to accept that.

A world of tags and labels, standards and defections is easier to navigate. But the simplifying, the reduction makes millions of people suffer. Because a detection sign turns into a stigma. The stigma dictates how to live. The stigma becomes more important than that person.



People somewhat understand that and say 'Be yourself', but they aren't going to change anything. They don't see a different way. They can't imagine a child choosing her/his gender despite external compulsion. It seems a perversion to them. 'How can you let homosexuals adopt children? They'll grow up just the same! Families

will be destroyed; the human race will drive away!’ It’s stupid to deny the existence of homosexuality and heterosexuality. What is meant by the general sexuality then? There’s a right (hetero) and wrong (homo) sexuality. Bisexuals are seen with suspicion by both. Fear of chaos, not knowing an alternative, tunnel thinking make people choose a bunch of standards and call it their personal point of view.

We think that a label tells us more about the world, but we’re ignoring the decay of our fictitious order. We’re ignoring its manginess, narrowness, and uselessness. It’s hard to destroy what was embedded in your mind during years of socialization. But try. Ask questions and look for answers. Don’t take anything for granted. Study and travel, because sometimes adventures give more food for thought than any clever book. And then you’ll see that step by step, you’re getting closer to freedom. You’ll see that it’s not really important if there’s a man or woman in front of you and what’s her/his orientation. Because that will tell you very little about her/him.

translator Hannah



Hi, I am asexual. It means I don't like having sex. Any sex. I mean, at all. Neither with men, nor with women. It is assumed we don't exist. It is assumed we, women, are frigid or just haven't met our man yet, or other crap. That asexuals are actually impotents or "wimps".

Why does it happen? Because if you don't look for information about us purposely, you'll never find it. You grew up not knowing about the word "asexuality". You thought everyone were to have sex. Most likely, you like myself thought it's cool and pleasurable and if not there's a mistake in situ. Probably, you still think so. And I don't.

Having tried a process named "sex" which was advertised as a happiness pill and a cure-all I was surprised how claimed mismatched the validity. And yet I had sex a couple of times after. Why?

Because it's a trap in which culture obsessed with sex catches us, asexuals. Especially, women because society prescribes us presence of man as the main part of our identity. And here persuasion comes into play.

- You haven't met your man yet
 - You will like it after your age of 25 or 30 (then why the fuck must I suffer until?!)
 - You should find an appropriate position!
- Or even better with obtrusion of guilt:

- You don't love him
- You are not trying
- You are not feminine enough
- You are not able to relax

It is a soft option, hypocritical. More honest one tells us or even orders to endure. Endure in order to please a man because we cannot be without one. Endure boredom, pain and discomfort. Imitate orgasm. And so on.

Trying to get secondary benefits e.g. enjoy his pleasure and the fact of my sexual relevance (why does it have to bother me if I consider sex is crap?), finding the most appropriate position, in which I am supposed to be less disgusted.

Also often negative motivation is used: if you don't like sex, you're weird, sick and freak who can't find a man who will fuck you in a right way. The hit of modernity is comparing you to Mizulina and saying you are for censorship. Another hit – you're a prude.

I had sex for the first time in my twenties. It is pretty late and I am glad it hadn't happened earlier. I realized I don't like sex in any position and with any one myself. But every person I told about it thought there was something wrong with me. And only on my 23rd year I saw the word "asexuality".

I was so excited! I discovered there had been a whole movement in the happy advanced West. Our movement hasn't gone further than Internet but it exists! It exists, we exist!

Do you understand what the point of our problem is? We are not allowed to exist.

We ourselves and those who admitted our existence oftentimes try to learn the reason of such mysterious phenomenon. It is natural if since childhood you have being told, everyone wants and must fuck, and suddenly something "unnatural" appears. The reason is sought for in biology. And it's found – including animals' asexuality – there were a lot of explorations on that topic; they have revealed different percentage of asexuality of different species. Also some social reasons

are being found but usually it comes to same accusation of freakiness and an appeal to “become hedgehogs”.

The fact is asexuality doesn’t need justifying. We exist and that’s it. We have the same reason to exist as nymphomaniacs do.

We are different. In the feminist area I gaily discovered the majority knows about us but some put us in narrow frames – for example they think asexuals can’t masturbate. They can. Someone does that, someone doesn’t, anyway. Masturbation isn’t equal sex, it isn’t its surrogate. This process is all-sufficient.



In addition, we may or may not like touches and hugs. We may or may not want to have relationships. Those who may want are called romantic asexuals. Farther, we are not opposite homo- or heterosexuals. These are different concepts. Sexual orientation originates from the word “sex”(as either of the two main categories (male and female) into which humans and many other living beings are divided on the basis of their reproductive functions) which sounds like “sex” (as sexual intercourse). You may be homo or hetero while being asexual.

Relationships don’t oblige sex.

When I spoke about my asexuality in feminist and liberal social circles, there were at once asexuals who knew definitions and identified themselves so. But how many of those who don’t know the definitions and consider themselves weird and sick, who are ashamed and are concealing? Enough stigmatizing. We exist and we claim this openly.

We, asexuals, live in nymphomaniac world. It's not that easy. We have being forced into sex by persuasion, propaganda and intimidation. We constantly see sex in the media space. Sex is being sold but to be precise, they are selling objectification of women. Although, we don't see us neither in the media, nor anywhere else. That is why the first and the most important thing we need is information. So that we (all people) grow knowing there are as nymphomaniacs as asexuals. So that movies could stop impose us the idea that if a couple or a group of people has relationships, they must have sex. So that we find out that we may fall asleep together holding hands not having poked each other with our urethral organs.

Now you can often hear from modern anarchists such statements as "why divide struggles by sex". Tough guys from red-and-black bloc don't understand, why fight for women's rights, they suppose everything feminists talk about is personal problems emerged because of capitalism, and if capitalism was defeated, those problems would disappear. Cool lads claim feminists whine, puffing off their problems and just don't want to change the whole system.

I would like to talk about what they call "whining". Whining is us saying 40% of women in Russia are exposed to domestic violence, 22% (according to another records 40%) women in Russia at least once in their lives were raped, 40% of women met with sexual harassment at their workplace, 80% preferment are connected with offers to have sex with chief, 7% of women were raped by their directors, 14 000 women a year are killed by their husbands or cohabitants. It is easy for us to go away from awful reality, when these incidents are just numbers. But it is important to understand that behind this percentage there are real women.

translator Sid



